

THE
*Converted
Catholic*
MAGAZINE

DECEMBER, 1951

Rome's Bid for Mexico

First American Ambassador

to the Vatican

Immaculate Conception

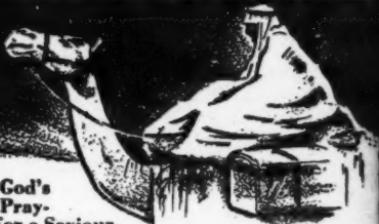
Another Chapter in the Story

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THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren." —Luke xxii:32

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Vol. 12 (New Series) December, 1951 No. 10

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December, 1951



ROMAN CATHOLIC churches will commemorate the Christmas story with a small doll resting on rough straw, representing Christ in the manger, given a conspicuous place near the altar. Christ will be but a helpless babe, dependent upon a mother's care for existence, and a human priest for salvation.

Poor, deluded Roman Catholic people look to Mary, the mother of Christ, for their own spiritual assistance; they will depend upon human priests to forge their way into heaven. To them Christ is but a helpless babe.

But the true meaning of Christmas is not revealed in Bethlehem, any more than the secret of the greatness of Lincoln is to be found in his birthplace. Christmas stems from creation:

In the beginning was the Word
(Jesus), and the Word was with
God, and the Word was God.
The same was in the beginning
with God.
All things were made by him; and
without him was not anything
made that was made.
In him was life; and the life was
the light of men...
And the Word was made flesh and
dwelt among us...
I am the way, the truth and the
life; no man cometh unto the
Father but by me.

We wish all our readers and friends a joyous and happy holiday season in the knowledge of the omnipotence, omniscience and omnipresence of Christ Who alone saves, keeps and satisfies to the utmost.

XUN

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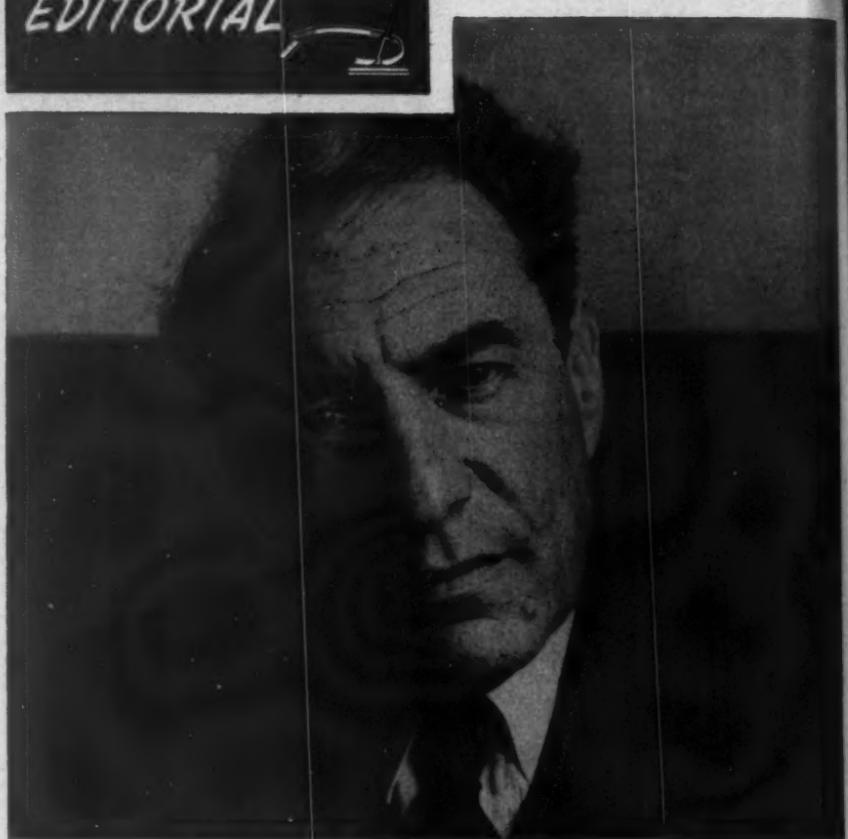
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EDITORIAL



MARTIN LUIS GUZMAN, EDITOR, TIEMPO

ROME'S BID FOR MEXICO

by W. M. Montaño

THE ROMAN CATHOLIC CHURCH is working day and night to gain political control over Mexico. No civil restriction, law or constitution places any restraint upon its actions. The Mexican government is cognizant of this, and the so-called 'liberal' and even 'Protestant' President Aleman has become a benefactor of the Roman Catholic Church. With all means of propaganda

Intellectual, Professor, Editor of Mexico's weekly **TIEMPO**

and publicity, Rome is working hard and succeeding in becoming the dominant political power in Mexico.

Three well-organized classes are aiding Rome in its designs: the *Cristianos*, rural Indians, who, to the accompaniment of the weird cry, "Long Live Christ the King," march with machetes in hand to slay local Protestants; the *Sinarquistas*, laborers, joining with middle class farmers, the equivalent of the Spanish Falange; and the rich and influential land owners who only exploit the masses through submissive Roman Catholic clergy. Upon boarding an airplane, the first thing the passenger receives from the hostess is a copy of a Roman Catholic or pro-Catholic magazine. The very day of our arrival at Torreon, Mexico, religious processions and pilgrimages jammed the streets, delaying all traffic while priests and fanatical people celebrated Roman Catholic ceremonies. Newspapermen and photographers were present and the next day the newspapers published an account stating that the Mexican people in its entirety demonstrated for the Roman Catholic Church.

In its issue of last June 8, the weekly Mexican magazine *Tiempo* reported widespread Roman Catholic massacre and bloody persecution of Protestants in Mexico. The editor, Martin Luis Guzman, one of the greatest intellectual figures in Mexico, is a professor in the National University and holds a key position in the Academy of Spanish Language. In a special interview in his editorial office, Sr. Guzman told us that the objectives of the Roman Catholic Church are political control, economic power and the per-

petuation of ignorance among the masses.

In a well-documented article, *Tiempo* publishes one of the pamphlets circulated by the Roman Catholic hierarchy of Mexico:

"Mexican Catholic, defend thy faith, thy dignity, thy tradition and thy country. Protestantism is at thy door and wants to drag thee to error and vile treason. Protestants are the forefront of the Imperialistic interest of the United States of America. They want to divide us in order to enforce their dominion upon us. Reject them. Protestants work as allies of Communism. Combat them, thou art Mexican. Reject with energy those who want to take away your love for the Virgin of Guadalupe. Defend thyself."

"With this propaganda," said *Tiempo*, "the Mexican clergy has enunciated a new era of persecution, of intolerance and massacre."

Roman Catholic Paganism In Mexico

America Indigena, a quarterly publication supported by many of the constituting governments of Latin America and the United States of America, published in its issue for last July a very important article by Dr. Juan Comas of Mexico, Secretary of the Inter-American Institute. Dr. Comas states, with ample documentation of the best authorities in all the continent, that the Roman Catholic Church is interested in two things: keeping the Indians in ignorance, and maintaining religious superstition among them because "the best slave is the most ignorant."

Quoting from a prominent editor, Dr. Comas continued, "The so-called Roman Catholic religion is today a mixture of religious primitivism and Catholicism. The aborigine worships the mountains and lakes as much as he worships the clothes and images of

the saints. For that reason the aborigines consult two priests: the Catholic priest and the witch priest. The Indians do not know any other festivals except religious ones. No religious festivals are celebrated without alcohol and scandalous drunkenness. After these religious ceremonies, the places where alcohol is sold are packed by these Indians who afterwards fight, break the images of the saints, or place them beside their religious orgies and scandals."¹

An interesting admission of this also comes from an official Roman Catholic source. Correspondent Joseph M. Dukert, engaged in public relations work at Notre Dame University, gathered material for his article, which appeared in the Roman Catholic magazine *Sign* of last April, while visiting Mexico. Mr. Dukert states:

"Public displays of religious fervor are so common in Mexico that they almost seem to be based on superstition. Those vigil lights, the white candle stars on All-Souls day, the holy pictures and the statues everywhere, they seem suspiciously like good luck charms. Some commentators on Mexican religious practices have even called the people pagans. They say they actually adore the ancient gods of the Aztecs and the Toltecs, while they pretended to accept the Christianity which has been forced upon them.

"Still, I was a bit skeptical about these apparent national differences in Cath-

¹ *America Indigena*, Vol. XI, no. 3, July, 1951.

olicism, so a Mexican priest cleared things up still further with this explanation: 'The Church has always built its missionary teachings around tribal traditions and local customs,' he reminded me. It is natural that public displays of faith here in Mexico should seem somewhat strange to foreigners. There is nothing wrong with adapting local customs to Christian ideas. Even in its earliest days, the Church borrowed the pagan practice of burning incense during divine worship. Besides, lots of strangers confuse non-religious ceremonies here with Catholicism."

Mr. Dukert concludes his report with this statement:

"Some of the things tourists condemn in Mexico are a lot more obvious though. For instance, a constant source of disgust to visitors in Mexico are the mobs of vendors outside every Church building. All during mass the noisy marketeers hawk their wares, food, pottery, toys and clothing. Near the Shrine of Guadalupe, some enterprising concessionaries have carried the ideas still farther by erecting a ferris wheel and merry-go-round.

"Several priests refused to discuss church-state relations with me at all until I had proved that I was an authorized correspondent for a Catholic paper in the United States. They must always be on guard."

With these conditions prevalent, it is easy to see why Mexico remains one of the countries where Protestant missionary work is needed. Protestantism in Mexico, even under fire and persecution, is purifying the atmosphere of the nation. Mexican pastors and believers are determined to carry the message of the Gospel everywhere even at the cost of their own lives.

Coming in January...

A detailed historical outline of the History of the Vatican-U.S. relations. The official Roman Catholic attitude toward Capitalism.

PAPAL VISION



RELEGATING all other news of the day to secondary importance, sources close to Pius XII announced last Oct. 15 that the Pontiff had had a vision of the Virgin Mary during the 1950 Holy Year.

Federico Cardinal Tedeschini in a homily delivered as Cardinal legate at solemn religious ceremonies in Fatima, Portugal, stated that the Pope had seen four divine visions—October 30 and 31 and on November 1 and 8—while walking in the Vatican gardens. He had "seen the life of the sun under the hand of Mary" and that the sun had transmitted "mute but eloquent messages to the vicar of Christ."

The sun, these sources said, acquired in the Pope's eye the aspect of a silver disc, spinning like a wheel of

fire. This was described as a duplication of the vision of 34 years ago by the three children at Fatima.

The report of the Pope's visions created a deep impression among the faithful in Rome. When the Pope appeared in St. Peter's basilica he was greeted not only by shouts of "Long live the Saintly Pope," but also with such invocations as "Give us the peace that you only can obtain from the Lord."

Vatican circles declared last Oct. 15, according to the *N. Y. Times* that "the Pope's guards and other persons who were near him when he saw the visions last year had been unaware that anything unusual had occurred." Nevertheless, the Secretariat of State was said by well informed Vatican circles to have prepared a voluminous file of "prodigious facts that occurred by intercession of Pope Pius XII." It was indicated that in the opinion of the Vatican, the Pope's visions were of a miraculous nature.

In the history of the pontiffs of the Catholic Church there have been very few instances of such visions.

Pope Pius VI, who reigned from 1566 to 1572 while praying in his private chapel had a vision of the victory of the Christian forces at Lepanto. Pius IX, while proclaiming nearly 100 years ago the dogma of the Virgin Mary's immaculate conception was struck by a ray of light that pierced through dark clouds.

For THIS Was He Born

BUT THOU, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; . . . And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the

days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, . . . and the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace . . .

And Jesus increased in wisdom and stature.

(Micah 5:2; Lk. 2:4-7, 8a, 10, 11; Isa. 9:6; Lk. 2:52a)



FOR HE shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: and they shall kill him.

He went as he was wont, to the Mount of Olives; and his disciples also followed him . . . Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.



And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

(Isa. 53:2-5; Matt. 17:22, 23a; Lk. 22:30; Jn. 19:16b-18; 3:14-15)

THEN TOOK they the body of Jesus, and wound it in linen clothes with the spices . . . Now in the place where he was crucified there was a garden; and in the garden a new sepulchre . . . There laid they Jesus.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said . . . For as Jonah was three days and three nights in the whale's belly so shall the Son of Man be three days and three nights in the heart of the earth.

(Jn. 19:40a, 41a, 42a; Matt. 28:1-6a; Matt. 12:40)



AND MANY other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

(Jn. 20:30, 31; Acts 1:8; Jn. 14:2b-4; Lk. 24:50, 51)



AND WHILE they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven . . . Even so, come, Lord Jesus.

And what I say unto you I say unto all, Watch.

(Acts 1:10, 11; Rev. 22:20; Mark 13:37)

First American Ambassador to the Vatican

LAST OCTOBER 20, President Truman nominated General Mark W. Clark, an Episcopalian, to serve as United States ambassador to the Vatican. It now appears, because of an existing law preventing military men from serving in civil capacity, and because of the violent wave of righteous indignation the announcement brought from protestant Americans, that General Clark's nomination may never reach a Senate vote. But such an outcome to the appointment must not obscure this blatant attack upon our basic and blood-bought democratic principle of separa-

tion of church and state.

It has been revealed that General Clark is not the first choice for this post by President Truman, but that as far back as January, 1951, the position was offered to Charles Taft, former president of the Federal Council of Churches. Mr. Taft refused to accept the nomination and advised against it.

Congress has frequently waived the application of the 1870 law to allow certain military men to accept civilian positions: for example, to allow General Omar N. Bradley to serve as Veterans' Administrator after World War II and to permit General Walter B. Smith to serve as ambassador to Russia. All five-star Generals remain technically on active duty for life, and General Clark has made known that he will not retire from military service.

In the next issue of our magazine we will give a brief history of the United States-Vatican embassy controversy. In this article discussion will be confined to this nomination. In making known this appoint-

(Continued on following page)



ment, the White House declared it was President Truman's belief that such a nomination would serve the broad national interests and "the purposes of diplomacy and humanitarianism" as well as "assist in coordinating the effort to combat the Communist menace."

Such reasons sound most convincing on the surface, but the informed observer will discern back of this screen of words the error of the premise on which this reasoning is based.

Diplomacy and Humanitarianism

"Diplomacy for the Holy See," remarked a Vatican official as quoted by the Italian independent *Giornale D'Italia*, "is the art to create and maintain international order and must always aim toward peace and fraternity in humanity."

But how has the Holy See created and maintained international order? What is its attitude toward peace and fraternity in humanity? What is the official Roman Catholic attitude toward Communism?

It is essential for patriotic Americans to realize that the Roman Catholic Church is opposed to Communism because of its *atheistic* philosophy which does not grant Roman Catholicism freedom to propagate its doctrines, rather than because of its totalitarianism which imposes thought control and enslavement on unwilling victims. Democracy must be opposed to totalitarian Communism. It naturally does not favor a political organization which does not grant freedom to its own people; but in opposing atheistic Communism, Democracy must just as vehemently oppose a political regime which favors one religion over another. Democracy, on that ground,



Acme photo

General Eisenhower in Italy—Rejected . . .
Yet Reassuring

must equally oppose Communism, Franco and Peron Fascism and the politico-religious totalitarianism of Roman Catholicism.

It is also important to note that Vatican sources, while expressing satisfaction with the ambassadorial appointment, sharply slap President Truman by deliberately omitting any mention of closer cooperation to combat the menace of Communism. The Vatican is unable to condemn totalitarian Communism, because for centuries it has imposed its own totalitarian thought control and enslavement by means of excommunication, inquisitions and censures.

Since the United States and the Vatican do not oppose Communism for the same reasons, how can their combined efforts breed anything but future trouble? Although skillfully smothered in a news report, last February when General Eisenhower, as Supreme Commander of SHAPE, visited Italy to re-

view the Italian contribution, the Pope refused to grant him an audience because of his military mission. Certainly President Truman must have known of this papal snub.

Catholic Praise

From all Roman Catholic sources has come enthusiastic approval of the nomination of General Clark. Cardinal Spellman expressed pleasure that "President Truman has appointed to this post a distinguished, able and patriotic American."

The Catholic News of last October 27, calls attention to the fact that whereas Myron C. Taylor represented an individual person, General Clark would represent the entire country to the State of Vatican City, which "enjoys the full legal status of an independent country. In that respect the State of Vatican City is on a par with any other independent country in the world and His Holiness Pope Pius XII is Sovereign of the State of Vatican City."

In praise of General Clark, *The Catholic News* continued, "The Vatican and the Holy Father seem to have made a deep impression on General Clark, to judge from his conversation with friends and in his own words in his book on the war. He has expressed himself as being particularly impressed by the Holy Father's statesmanship, wisdom and infinite humaneness."

Protestants Still Protest

The President could hardly have been surprised that the nomination of an ambassador to Vatican City stirred a loud and resounding wave of protests from all over the country. Coincidentally, perhaps, the nomination announcement was made just preced-

ing historical Reformation Sunday, and many Protestant pastors took the occasion to remind parishioners of this breach of their Protestant heritage.

The President' pastor, the Rev. Dr. Edward Hughes Pruden of the First Baptist Church, Washington, declared:

"Between now and the reconvening of Congress in January, every citizen who shares these views must use all honorable means to persuade the members of the Senate to refuse confirmation of this nomination."

Taking exception to the White House statement that "direct diplomatic relations (with the Vatican) will assist in coordinating the effort to combat the Communist menace," Dr. Pruden continued:

"Certainly it is to the Vatican's advantage to cooperate with America in all its efforts to combat Communism whether we provide an ambassador or not, and it is hardly to the Vatican's credit that a complete reversal of our historic position on church and state would be required in order to secure this cooperation."

The Rev. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York City, who has often spoken out against the undemocratic practices of Roman Catholicism, pointedly accuses the Roman Catholic Church:

"It is difficult to understand why the President felt it necessary to give a special concession to the Vatican for its resistance to Communism in view of the fact that the countries which are the most vulnerable to Communism and where it has made its greatest inroads are the Roman Catholic countries such as Italy."

(Continued on Page 316)



IMMACULATE CONCEPTION --

Unscriptural.

Unapostolic and

Unacceptable

By ANGELO LOVALLO and E. VAN B. KELLY

DECEMBER 8, according to the liturgical calendar of the Roman Catholic Church, is the feast of the Immaculate Conception. Many Roman Catholics, as well as Protestants, believe that the term 'immaculate conception' refers to the virgin birth of Christ, the virginity of Mary or the divinity of Christ. However, the Roman Catholic Church, when it says the immaculate conception, means that Mary herself was preserved from all the stain of original sin in the very same instant of her conception, i.e. in the very same moment when her soul was united to her body. Pope Pius IX in his *Bull Ineffabilis* of 1854 declared:

"that the doctrine which holds that the Blessed Virgin Mary, in the first instant of her conception was by a singular grace and privilege of God Almighty, in virtue of merits of Jesus Christ the Saviour of the human race, preserved from all stains of original sin, is revealed by God, and for this reason must be believed firmly and constantly by all the faithful."

This was a *de fide* and infallible pronouncement by Pope Pius IX, so that today if a Roman Catholic does not believe in the Immaculate Conception of Mary, he not only commits mortal sin, but is also automatically excommunicated for heresy.

The Roman Church claims that this belief was universally and always believed by all Roman Catholics. Of course, there is no Biblical reference to sustain this point of doctrine. But to say that this belief is "revealed by God," the Roman Church must go to her written and not to her oral tradition. For "The tradition on which which Catholics base some beliefs is not oral, but 'written' tradition, contained in the Diary of the Church running back to Apostolic Times."¹

Accordingly, let us look for this doctrine in the written tradition of the Roman Catholic Church. For 18 hun-

¹*Our Sunday Visitor*, Sunday March 18, 1951, p. 11.

dred years the Immaculate Conception was unknown to the Christian World. The early Roman Catholic Fathers, Popes and great doctors did not accept this doctrine. This fact can be proved through study of the 'written' tradition of the Roman Church.

Early Church Fathers Oppose Doctrine

Clement of Alexander (cura A.C. 190): "The Word alone is without sin."²

St. Augustine: "He (Christ) alone, being made man, but remaining God, never had any sin; nor did He take on Him a flesh of sin, though from the flesh of sin of His mother. For what of flesh He thence took, He either when taken immediately purified, or purified in the act of taking it."³

St. Ambrose: "Of all that are born of women, the Holy Lord Jesus was the only one who experienced not the contagion of earthly corruption by reason of the novelty of His immaculate birth."⁴

Later Church Fathers Reject Dogma

St. Bernard, after laudating the Church of Lion, France, vehemently protested against the introduction made by this church of the Feast of the Immaculate Conception: "For this reason our astonishment is not small in seeing that some of you have believed to be able to introduce a new feast that is unknown to the rite of the Church, that can not be approved by reason, that is condemned by ancient tradition."

²*Paedagog. k.3.c. ult.*

³*De Peccat. Benedict ed. Paris 1690. Tom. x. B. p. 61.*

⁴*De. Peccat. Bened. Ed. Paris, 1686. Tom. i. p. 1300.*

"And why this?" he questions. "Do we pretend perhaps of being either more learned or more devout than the Fathers? Do not forget that it is a dangerous thing to wish to do that which their prudence decided that it ought to be omitted. If this were not a thing that at all cost ought to have been omitted, certainly in their diligence and accurateness they would not have omitted it.

"What other honor should we believe of attributing to Mary? That honor may be had, you say, for her conception, which was anterior to her birth, because without this (conception) neither the other (her birth) should be honored. But then, what would you say if others, according to this your own reason, were to maintain that it is necessary to hold feasts in honor of her parents. That, also, to be logical, then it would be necessary to honor even the grandparents, and great grandparents of Mary. And thus there would be no end at all; and thus there would be feasts without number; and thus the earth would be converted into a paradise . . . In reality, what logic is ever this, to wish to proclaim holy the conception of Mary because of the fact that it preceded her holy birth? Perhaps the birth of Mary was holy because it was preceded by her conception? It is true: Mary was born because she was first conceived; but she was not born holy because of the fact that she was conceived. How come that the conception of Mary had in itself that sanctity that should be transmitted to her birth? Or does not it not appear more just to say that Mary once conceived stood in need of sanctification whence to be born only, precisely because sanctity was missing

at her conception? Better still do you prefer to say that the sanctity of the conception of Mary is derived from the sanctity of her birth? But this is evidently impossible; because one could understand how sanctity can pass from conception to birth, which is posteriori; but one can not understand how sanctity can ever be able to reverse itself from birth in a retroactive way to the anterior conception.

"From the moment, however, that the conception of Mary was not holy because of posterior sanctification, by what other reason will you want her to be called holy? You still say perhaps that her conception, as in case of her nativity, was preceded by sanctification, and for this reason she was conceived holy? But then note that before conception she did not as yet exist; and certainly she could not have been sanctified before birth. Or do you prefer to even say that she was sanctified at the same moment of conception among the marital embraces? in a manner that she was at the same time conceived and conceived holy?

"But even this hypothesis is repudiated by right reason. Because in reality, how is it possible to be sanctified without the Holy Spirit; how is it possible that the Holy Ghost is present at the same time with sin; and how will one be able to say that there was no sin; there where concupiscence was not lacking? Unless you want to say that Mary was conceived with libido, because conceived through the work of the Holy Spirit. But this would be an assertion up to now unheard of. In fact one reads that the Holy Spirit came over her, not with her... She was not conceived through

the work of the Holy Spirit: She gave birth as a virgin, but was not generated by a virgin.

"And where will it then lead the singular privilege of Mary, who had at one time the dignity of mother and the crown of virginity, if one may affirm the same thing about her mother? With this one does not honor but dis-honor the Virgin. Granted therefore that Mary could not have been sanctified before conception, because then she did not as yet exist; granted too that she could not have been sanctified in the very same act of conception, because this conception was something infected with sin, one thing only remains to be concluded and it is this: that Mary was sanctified after having begun to exist in the maternal womb, she was sanctified in such a manner that, all sin being removed, holy was her birth, not her conception."

St. Bernard concludes: "In general, we say, that although to a few it was conceded to be born holy; to no one however was it granted to be conceived holy. So that for this reason sanctity of conception should remain the privilege of one only, of Him that is, who, entering alone in the world without sin, had to purge all sin, and procure sanctity for all. Jesus Christ alone was therefore conceived through the work of the Holy Spirit, because he alone was holy before and after conception. Only He being excepted, all the others have to repeat the sad words that David used to say about himself: 'I was conceived in iniquity; my mother conceived me in sin.'

"And if this is so, for what reason

will one want to celebrate the feast of Conception."⁸

St. Peter Lombard, like Bernard, held that Mary contracted original sin: "It can be said, in fact, it must be believed, in virtue of the testimonies of the Fathers, that the flesh assumed by the Word, like all the flesh of Mary before the incarnation, was subject to sin; but afterwards, through the work of the Holy Spirit, was fully cleansed; such that at the moment of the incarnation it was immune from every infection of sin.

"The Holy Spirit," he continued, "not only cleansed the flesh assumed by the Word, but also completely purged Mary from sin . . . in such a manner that afterwards she had no inclination to sin."⁹

Most surprising comes the testimony of St. Albert the Great, who wrote so much about mariology that he received from the Roman Catholic Church the title of "The Secretary and Writer of the Mother of God." Despite his elevation of and profound reverence of Mary, he, too, explicitly denied that Mary was immaculately conceived: "But this is asked on what account and whence it was, that she (Mary) was not conceived without original sin? We say that this was impossible, unless she were conceived of a virgin, and so her mother became a virgin mother and this is not her priv-

⁸ The 174 Letter dell' *'Epistolario di S. Bernardo.* Cfr. *S. Bernardi Opera Omnia*, edez. *Mabillon*, Vol. 1, Col 248 *ess. Vid. Migne*, Vol. 182, Col. 332.

⁹ *Maria nel Dogma Cattolica*, by *Campora Enubo*. Edited by *Casa Editrice Marietti*, Italy, 1936. pp. 522-523.

ilege (Mary's) that is, that she be a virgin mother."¹⁰

Bishop Melchior Canus, a famous Roman Catholic canonist, professor of Dogmatic Theology at the University of Salamanca, Spain and a delegate theologian at the Council of Trent, taught:

"The Dogma which holds that the Blessed Virgin was free from original sin is nowhere delivered in the scriptures, according to their proper sense; nay, the general law which is delivered in them embraces all who were descended from Adam, without any exception." And he adds, in direct contradiction to the *Bull Ineffabilis*: "Nor can it be said that this doctrine has descended in the Church by Apostolic Tradition, for traditions of this kind cannot have come to us through any other persons than by the ancient bishops and the holy authors who succeeded the Apostles. But it is evident that these ancient writers did not receive their doctrine from their predecessors."¹¹

St. Antoninus, now a canonized saint of the Roman Church and once Archbishop of Florence in the 15th century, wrote: "If the Scriptures be duly considered, and the saying of the doctors, ancient and modern, who have been devoted to the glorious Virgin, it is plain from their words that she was conceived in sin."¹²

¹⁰ *Mariale*, quest. 163, par. 3. *Opera Omnia*, Edit. *Vinces*. Vol. 37, p. 239.

¹¹ *De Locis Theologica Matriti*, vol. i, 1792. p. 337.

¹² *Lugd. 1542*, Part I, ch. ii.

Popes Who Denied Immaculate Conception

Pope Leo I (A.D. 440) declared:

"The Lord Jesus Christ alone among the sons of men was born immaculate."¹⁰

Pope Gelasius (A.D. 492) stated:

"It belongs alone to the Immaculate Lamb to have no sin at all."¹¹

Pope Gregory the Great (A.D. 590) held:

"For He (Christ) alone was truly born holy, who, in order that He might overcome this condition of corruptible nature, was not conceived after the manner of men."¹²

Pope Innocent III (A.D. 1216) contended:

"She (Eve) was produced without sin, but she brought forth in sin: she (Mary) was produced in sin, but she brought forth without sin."¹³

These clear-cut statements from the 'written' tradition of the Roman Church convincingly demonstrate that neither all the Early Church Fathers, nor all the later Church Fathers and Doctors of Theology, nor all the Roman Pontiffs believed the Immaculate Conception of Mary to be a divinely revealed truth. Not only does this disprove that the dogma of the Immaculate Conception of Mary was universally and always believed by all Roman Catholics, but shows the contradiction in decrees by popes.

¹⁰Leonis Magni Opera, tom. i. p. 160, Ed. Paris, 1675, Sermon 24 in Natin. Dom v.c. 5.

¹¹Gelasii Popae I, Tractatus iii, dicta aduersus Pelagianum Haeresum Labbi et Cass. Council, tom. iv, col. 1,241, Paris 1671.

¹²Bened. Ed. Paris 1702. tom i. p. 598.

¹³De Festo Assum. Mariae, Colon. 1552, folio LXVii. 6. Sermo ii.

Which Pope Spoke 'Infallibly'?

Roman Catholics are faced with a difficult problem. If they accept the *Bull Ineffabilis* as divine truth, then they must discard the teachings of Popes Leo I, Gelasius, Gregory the Great and Innocent III. If they accept the teachings of these earlier popes, they declare that Pius IX is not infallible, and are automatically excommunicated, once for not accepting the Dogma of the Immaculate Conception, and once for flouting the Dogma of Papal Infallibility. Obviously, however, two contradicting beliefs about one subject cannot be accepted at the same time.

There is a solution for the confused Roman Catholics. Seek the answer in the Word of God, which is both divinely inspired and without contradiction.

In Adam, all die (including Mary)
I Cor. 15:22, 45.

As by one man sin entered into this world and by sin death, and so death passed upon all men (including Mary), in that all (even Mary) have sinned.
Rom. 5:12.

All have sinned and come short of the glory of God. Rom. 3:23.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. I John 1:8.

There was one exception to this universal sin, and that was Christ. He and He alone was free in every way from sin, and was so because he was "separate from sinners." Heb. 7:26.

Such was the teaching of many popes, the early Church Fathers and Doctors of the Roman Church, as we have shown from the Roman Catholic 'written' tradition. Such, too, was the accepted teaching of the Roman Catholic Church until 1854.

SHADOW OVER THE CAPITOL DOME



The Bloody History

NATURALLY, the Roman Catholic Church desires to suppress all facts of history which will place her in an unfavorable light before the eyes of those within or without her fold. In Roman Catholic schools, all the teaching and the whole organization of the school is under the direction of the Roman Catholic Church, in accordance with the Encyclical of Christian Education of Youth of Pope Pius XI issued on December 31, 1929:

"For the mere fact that a school gives some religious instruction . . . does not make it a fit place for Catholic students. To be this it is necessary that all teaching and the whole organization of the school, and its teachers, syllabus and text-books in every branch be . . . under the direction of the Church (Roman) . . . and this in every grade of school, not only the elementary, but the intermediate and the higher institutions as well . . . public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning."

In these parochial schools thought control is exercised, and historical facts which show the corruptive nature and practices of the Roman Church are completely obliterated from the history books. Faith is not even kept with their own Roman Catholic historians who record cases and decisions pointing to the contradictions inherent in the Roman Catholic system, the despotism practiced by the Roman Catho-

lic hierarchy, the political intrigues carried on by the Vatican, many cases of which have backfired, the true facts and decrees of the Councils, the teachings of many great theologians who taught differently than the Church now accepts.

The facts relative to the suppression of the Jesuits are a case in point. For our purpose we shall utilize the history book: *A Short History of the Catholic Church*, a textbook used in American Roman Catholic parochial schools. In the preface of his book, Paulist Father Joseph McSorley admits: "The present volume consists largely of an adaptation of the twelfth edition of Professor Hermann Wedewer's *Grundriss der Kirchengeschichte* (Freiburg i.B., 1907). With a view to the needs of American schools, however, numerous changes have been made and a considerable portion of the original text is omitted . . ."

Here is what Wedewer and McSorley say about the Jesuits and their many suppressions:

"Suppression of the Jesuits. The Success of the Jesuits and the most powerful influence which they obtained in all quarters of the world made many enemies for them, especially among the rulers of various nations, and among the foes of the Catholic Church."

¹Sec. 219, p. 194.

ANOTHER CHAPTER IN

the Jesuits

They further state: "On the death of Clement (XIII), the Bourbon princes did their utmost to secure a pope who would suppress the Jesuits.

"A Franciscan, Lorenzo Ganganelli, was elected with the name of Clement XIV (1769-1774), and for the sake of peace, he issued the Brief, *Dominus ac Redemptor*, decreeing the suppression of the society in 1773. The general, Father Ricci, and some other members were imprisoned, and Ricci died a prisoner, two years later, in the Castel of Sant'angelo. Clement XIV died a year after the suppression and Pius VI (1775-1799) permitted a part of the society to exist in Russian Poland and in Prussian Silesia, where it was protected by Catherine II of Russia and Frederick II of Prussia."²

But, for the sake of accurate history, we ask, Was the Society of Jesus suppressed by Clement XIV because the latter was a Franciscan and not a Jesuit as the authors seem to imply by innuendo? Was Clement XIV biased in rendering his decree against the Jesuits, or did he condemn the Society after honest investigation?

A short investigation of the character of Clement XIV reveals that he was one of the few good and honest popes from among the many bad ones who ruled over the Roman Church.

The Jesuits and the Ultra-Montanes employ every trick to vilify the memory of this pope in order to suppress the truth. We do not agree with the teachings of this man nor his position in the Papacy, but it is historically honest to admit that Pope Clement XIV possessed a character seldom found in the Roman Catholic priesthood. He was called "The virtuous Ganganelli," and Ranke, a Protestant historian who can not be accused of bias, paid the following tribute to Clement XIV: "Of all the Cardinals, Lorenzo Ganganelli was without question the mildest and most moderate. In his youth his tutor said to him, 'that it was no wonder he loved music, for all was harmony within him.' He grew up in innocent intercourse with a small circle of friends, combined with retirement from the world and solitary study, which led him deeper and deeper into the sublime mysteries of true theology. In like manner as he turned from Aristotle to Plato, in whom he found more full satisfaction of soul, so he quitted the schoolmen for the Fathers, and them again for the Holy Scriptures, which he studied with all the devout fervor of a mind convinced of the revelation of the Word. From this well-spring he drank in that pure and calm enthusiasm which sees God in everything, and devotes itself to the service of man. His religion was not zeal, persecution, lust of dominion, polemical vehemence; but peace, charity, lowliness of mind and inward harmony. The incessant bickerings of the Holy See with the Catholic States, which shook the foundations of the Church, were utterly odious to him. His moderation was not weakness or a mere bending to necessity, but spontaneous ben-

²pp. 195-196.

evolence and native graciousness of temper."³

True historical reports prove that it was neither malice nor bias, nor the fact that he was a Franciscan and not a Jesuit, that led Clement XIV to suppress the Society of Jesus. In 1768, before he was even elected Pope, he wrote a letter in which he expressed the opinion that if the Jesuits were not "obstinate," the differences with them "might have been brought to a happy issue."⁴

After his election to the papacy, duty compelled Clement to further investigate the charges against the Jesuits. He wrote to a Portuguese Lord:

"I shall do nothing until I have examined, weighed and judged according to the laws of justice and truth. May God forbid that any human consideration should influence my decision. I have already a sufficiently severe account to render to God, without charging my conscience with the addition of a new crime; and it would be an enormous one to proscribe a religious order upon rumors and prejudices, or even upon suspicions. I shall not forget that, in rendering to Caesar the things that are Caesar's, I ought to render to God the things that are God's."⁵

Through the works of Roman Catholic authors at the time of the suppression of the Jesuit order, their immoral Jesuit teachings and practices were made public. A shocked Roman Catholic public then heartily approved the decision of Clement XIV. It was learned that the Jesuit constitution ordered its members to take a vow of poverty and prohibited them to accept any ecclesiastical office and dig-

³*History of the Popes by Ranke, Vol. III, pp. 212-214.*

⁴*Letters of Pope Clement XIV by Lattin Le Jeune, Vol. II, p. 201.*

⁵*Ibid. pp. 224-225.*

nity, yet the aggregate wealth of the Jesuits amounted to \$200,000,000 and there were 24 Jesuit Cardinals, 6 Jesuit electors of the empire, 19 Jesuit princes, 21 Jesuit archbishops and 121 Jesuit titular bishops.

Yet with such an important decision, the Roman Catholic textbook failed even to quote the decree, nor to give excerpts from contemporary historians. Clement XIV issued his famous *Brief for the Suppression of the Order of the Jesuits* in 1733. After explaining the reasons why the "society" was established, and enumerating the privileges conceded to it by Paul III and other Popes, Clement said:

"Notwithstanding so many and so great favours, it appears from the Apostolical Constitutions that almost at the very moment of its institution there arose in the bosom of this Society divers seeds of discord and dissension, not only among the companions themselves, but with other regular orders, the secular clergy, the academies, the universities, the public schools, and lastly even with the princes of the State in which the Society was received.

"These dissensions and disputes arose sometimes concerning the nature of their views, the time of admission to them, the power of expulsion, the right of admission to holy orders without a title, and without having taken the solemn vows, contrary to the tenor of the decrees of the Council of Trent and of Pius V, our predecessor; sometimes concerning the absolute authority assumed by the General of said order, and about matters relating to good government and discipline of the Order; sometimes concerning different points of doctrine, concerning their schools, or concerning such of their exemptions and privileges as the ordinaries and other ecclesiastical or civil officers declared to be contrary to their rights and jurisdiction. In short, accusations of the gravest nature and very detrimental to the peace and tranquillity of the Christian Commonwealth, have been continually brought against the

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said Order. Hence arose that infinity of appeals and protests against the Society, which so many sovereigns have laid at the feet of the throne of our predecessors, Paul IV, Pius V and Sixtus V."

The Brief explains that because of these and other appeals, Sixtus V, convinced that the complaints and accusations leveled at the Jesuits "were just and well-founded, did, without hesitation, comply therewith."

"But this Pontiff (Sixtus V) having been carried off by a premature death, this wise undertaking remained without effect."

After recalling how the Society was continually convicted of "insatiable avidity of temporal possessions, although the vow of poverty is one of its essential rules," it gives the names of 11 popes who vainly attempted to find a remedy or mitigate evils caused by the Society. "Certain idolatrous ceremonies were adopted in certain places in contempt of the Catholic Church;" and criticism was made of "the use and explanation of various maxims which the Holy See has with reason prescribed as scandalous and plainly contrary to good morals;" and "revolts and intestine trouble in some of the Catholic States" were caused by the Jesuits.

"The late apostolic letter of Clement XIII," the Brief reveals, "of blessed memory of our immediate predecessor, by which the institute of the Society of Jesus was again approved and recommended, was far from bringing any comfort to the Holy See or any advantage to the Christian Commonwealth. Indeed, this letter was rather extorted than granted, to use the expression of Gregory X in the General Council of Lyons.

"After so many storms, troubles and divisions, every good man looked forward with impatience to the happy day which was to restore peace and tranquillity. But under the reign of this

same Clement XIII the times became more full of difficulty and storm; complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, scandals, which, weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatred and enmities. Desolation and danger grew to such a height, that the very sovereigns whose piety and liberality towards the Society were so well known as to be looked upon as hereditary in their families—we mean our dearly beloved Sons in Christ, the Kings of France, Spain, Portugal and Sicily—found themselves reduced to the necessity of expelling and driving from their states, kingdoms and provinces, these very companions of Jesus; persuaded that there remained no other remedy to so great evils; and that this step was necessary in order to prevent Christians from rising one against another, and from massacring each other in the very bosom of our common mother the Holy Church. They said our dear sons in Jesus Christ having since considered that even this remedy was not sufficient for reconciling the whole Christian world, unless the said Society was absolutely abolished and suppressed, made known their demands and wishes in this matter to our said predecessor Clement XIII. They united their common prayers and authority to obtain that this last method might be put in practice, as the only one capable of assuring the constant repose of their subjects and the good of the Catholic Church in general. But the unexpected death of the aforesaid Pontiff rendered this project abortive.

"As soon as by the Divine mercy and providence we were raised to the Chair of St. Peter, the same prayers, demands, and wishes were laid before us, and strengthened by the pressing solicitations of many bishops and other persons of distinguished rank, learning and piety. But, that we might choose ourselves the wisest course in a matter of such moment, we determined not to be precipitate, but to take due time; not only to examine attentively, weigh carefully and take council wisely, but also by unceasing prayers to ask of the Father of lights His particular assistance under these circumstances; exhorting the faithful to cooperate with

us by their prayers and good works in obtaining this needful succour."

Then the Brief proceeds: "Actuated by so many and important considerations, and, as we hope, aided by the presence and inspiration of the Holy Spirit, compelled also by the necessity of our office, which strictly obliges us to conciliate, maintain and conform the peace and tranquillity of the Christian Commonwealth, and remove every obstacle which may tend to trouble it; having further considered that the said Society of Jesus can no longer produce those abundant fruits, and those great advantages, with a view to which it was instituted, approved by so many of our predecessors, and endowed with so many and extensive privileges: that, on the contrary, it was difficult, not to say impossible, that the Church could recover a firm and lasting peace so long as the said Society subsisted: in consequence hereof, and determined by the particular reasons we have alleged, and forced by other motives which prudence and the good government of the Church have dictated . . . after a mature deliberation, we do, out of our certain knowledge and the fulness of our Apostolical power, suppress and abolish the said Society: we deprive it of all power of action whatever, of its houses, schools, colleges, hospitals, lands and, in short, every other place whatever, in whatever kingdom or province they may be situated; we abrogate and annul its statutes, rules, customs, decrees and constitutions, even though confirmed by oath and approved by the Holy See, or otherwise; in like manner we annul all and every its privileges, favours general and particular, the tenor whereof is, and is taken to be as fully and as amply expressed in this present Brief, as if the same were inserted, word for word, in whatever clauses, form, or decree, or under whatever sanction, their privileges may have been conceived. We declare every authority of all kinds, the General, the Provincials, the Visitors, and other Superiors of the said Society, to be for ever annulled and extinguished, of what nature soever the said authority may be, whether relating to things spiritual or temporal."

The Brief transfers all authority to the Ordinaries (Bishops) and com-

mends that Jesuits not yet ordained as priests might dispose of themselves as they wished, and that the Jesuit priests join either other regular orders or the secular priesthood. If Jesuits were permitted to become teachers of youth "in any college or school, care be taken that they should have no part in the government or direction of same.

"We likewise abrogate all the prerogatives which had been granted to them, by their General and other Superiors, in virtue of the privileges obtained from sovereign Pontiffs, and by which they were permitted to read heretical and impious books, prescribed by the Holy See; likewise the power which they enjoyed, of not observing the stated fast, and of eating flesh on fast-days; likewise the faculty of reciting the prayers called the canonical hours, and all other like privileges: our firm intention being that they do conform themselves in all things to the manner of living of the secular priests, and to the general rule of the Church.

"Further, we do ordain that after the publication of this our letter, no person do presume to suspend the execution thereof, under color, title, or pretence of any action, appeal, relief, explanation of doubts which may arise, or any other pretext whatever, foreseen or not foreseen. Our will and meaning is, that the suppression and destruction of the said Society, and of all its parts, shall have an immediate and instantaneous effect in the manner here above set forth: and that under pain of the greater excommunication, to be immediately incurred by whosoever shall presume to create the least impediment, or obstacle, or delay in the execution of this Our will: the said excommunication not to be taken off but by ourselves, or our successors, the Roman Pontiffs."

The Brief was to be valid forever. This judgment is expressed in the following terms:

"Our will and pleasure is that these our letters shall be forever and to all eternity, valid, permanent, and efficacious, have and obtain then full force and effect; and to be inviolably observed

by all and every person whom they may concern, now or hereafter, in any manner whatever.

"Lastly, our will and pleasure is, that to all copies of the present Brief, signed by a notary public, and sealed by some dignitary of the Church, the same force and credit shall be given as to this original.

"Given at Rome, at St. Mary the Greater under the Seal of the Fisherman, the 21st Day of July, 1773, in the fifth year of our Pontificate."

As Clement XIV penned his name to the Brief, *Dominus ac Redemptor*, he said to those witnessing: "We underwrote our death."

Jesuit Robert Bellarmine, discussing the possible suppression with a companion predicted: "The Pontiff never will give that definition."

"The Pontiff can and will give it," answered his companion.

Bellarmino rejoined: "I don't deny that the Pope has the power and the will to do so; yet I say, that he will never give this definition; for indeed, if he will hasten this on, his life will first fail him."⁶

The Death Of Clement XIV

The Jesuit order did not accept this decree with pious submission. Rev. Lorenzo Ricci, General of the Order, attempted to arouse a revolt against the authority of the Pope, plotted treason against the Roman Church and the Papacy and contacted the Prussian monarch urging him to move against the Pope. By acting in this matter, he automatically excommunicated himself according to the conditions laid down in the Brief. When arrested, Ricci confessed to all his treasonous acts and was imprisoned in the Castel of St. Angelo until 1775, when death put an end to his imprisonment.

⁶*Vita Bellarminis*, by Cardinal Francisco Maria a Monte, p. 507.

Nor did the resentment of the Jesuits cease with the death of Ricci. The surviving members of the order publicly printed malicious libels against the Pope, their infallible 'Vicar of Christ,' accusing him of simony in obtaining his election. They also characterized him as the antichrist, and when Clement XIV died in 1776, the Jesuit order was accused of having caused his death by poison.

It is stated that, after Clement died, "his body turned instantly black, and appeared in a state of putrefaction, which induced people present to impute his death to the effect of poison, and it was very generally reported that he had fallen a sacrifice to the resentment of the Jesuits."⁷

Cardinal De Bernis, a minister of Louis XV of France wrote: "When others shall come to know as much as I do, from certain documents which the late pope communicated to me, the suppression (of the Jesuits) will be deemed very just and necessary. The circumstances which have preceded, accompanied and followed the death of the late pope inspire equal horror and compassion." Commenting about Pius VI, he stated: "The Pope has certain moments of frankness, in which his true sentiments show themselves. I shall never forget three or four effusions of his heart which he betrayed when with me, by which I can judge that he was aware of the unhappy end of his predecessor, and that he was anxious not to run the same risks."⁸

⁷*Letters of Pope Clement XIV*, by Le Jeune, Vol. I, p. 45.

⁸*History of the Jesuits*, by G. B. Nicolini (Roman Catholic historian), pp. 419-420.

(Continued on Page 314)



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By FRANCIS J. KIEDA

CHRIST, in establishing His Church at Pentecost, abrogated the law of the Old Testament, especially the ceremonial law, and substituted in its place the age of Grace, and admonished Christians to acknowledge Him as their personal Saviour. The Gospel of Christ is pure and simple, the teaching of faith without any admixture of rites and superstitious practices.

The Roman Catholic Church has departed from the simplicity of the Gospel, and conforms to the practices of paganism. This was done to facilitate the acceptance of Christianity by the heathen, and to centralize the source of power in the hierarchy.

In the Apostolic Age, the Church continued in comparative purity. For the first two centuries, she preserved her positive simplicity, but toward the latter part of the second century, she began to assume a new form. As Robinson declares, "The first simplicity disappeared and insensibly as the old disciples retired to their graves, their children, along with new converts . . .

came forward and new-modelled the cause."¹

In order to secure new and easy converts, the early church accepted many pagan rites and customs. The converts thus became Christians in name only, but remained steeped in paganism, substituting Christian names for pagan customs.

It was the pagan sacrificial priesthood which was incorporated into the Roman Catholic Church. As the pagans had their altars with the slaying of animals, so the priests of the Ro-

¹*Ecclesiastical Researches, Robert Robinson, Ch. 6, Para. 17.*



Christ Abolished Ceremonies

Nowhere in the New Testament do we find mention of any elaborate rites, any special practices. The Lord taught us but one prayer, "The Lord's Prayer." Christ even broke Jewish custom and repeatedly was criticized for it. He often denounced vain repetitions and elaborate displays. The early Christians were steeped in the cults of classic paganism. In Rome altars were built on the sites of the Mithraic cult. The Ellusian mysteries were a source of various rites.

The Roman Catholic baptismal rite, for instance, is fashioned according to the same ceremony found in the Ellusian mysteries.⁴

Prescott in his *Conquest of Mexico*, furnished us with a description of the baptismal rite extant in the territory occupied by the Spaniards. The priestess, midwife, sprinkled water on the head of the infant, and then, after exorcising the unclean spirit, she used these words: "He now liveth anew and is born anew; now he is purified and cleansed."

A similar rite is practiced in Tibet and Mongolia. The child is baptized on the third or tenth day after birth. "The priest consecrates the water, while candles and incense are burning. He then dips the child three times, blesses it, and gives it a name."⁵

(Continued on Page 316)

⁴Cfr. *Encyclopedia Britannica*, s.v. "Mysteries," by Prof. Ramsay.

⁵Buddhism, by Sir Moiner Williams, Lecture XII, p. 356.

²Apology, I, 85.

³Cfr. Dionysius the Areopagite, Eccles. Hier., c.3.

REPORT TO READERS



YOUR EDITOR has just returned from a six-week intensive Evangelistic tour of Mexico. This is his first-hand report of conditions in the country "South of the Border," where Roman Catholicism, abetted by political officials, is carrying on its reign of terror.



Mexico: For Christ or Roman Catholicism

LARGE NUMBERS of Rome's spiritual prisoners in Mexico gained their freedom in Christ last summer, as a result of a six-week evangelistic campaign conducted by Dr. Walter M. Montaño, under the joint cooperation of Christ's Mission and the Western Hemisphere Evangelical Union. Many communities in Mexico were reached with the Gospel, large cities and isolated villages.

In Torreon, a city with a population of over 200,000, hundreds of souls were converted to the Lord Jesus Christ. During his visit in this locality, representatives from a distant community asked Dr. Montaño for meetings in their isolated area. Due to an extensive schedule which called for his departure the next day by plane for Monterrey, the request had to be refused.

But God had other plans. Dr. Montaño boarded the expected plane which left Torreon on schedule and was almost coming in to land at Monterrey, when a violent hurricane swept through the area. The airplane was suddenly engulfed in a dark thick fog, and the pilot announced he would have to re-

turn to Torreon, as the Monterrey airport was closed. With no warning, the plane, as a huge balloon, abruptly began to lose altitude. Everyone was thrown from his seat. Panic inside the plane increased, when a voice through the loud speaker announced that the great ship was out of control. How close to destruction the plane was, no one could tell. Again the plane lunged and again the passengers were thrown from their seats. Panic continued to increase until another reassuring report came from the control room saying the danger was over. An hour later the plane returned safely to Torreon.

All flights were cancelled for the following day. How could the pathetic pleas of that distant community be refused now? They were persecuted believers. They told how they had seen their children killed by fanatical mobs; their wives abused by the priest agents; their homes set afire. God had intervened, and Dr. Montaño could not refuse them.

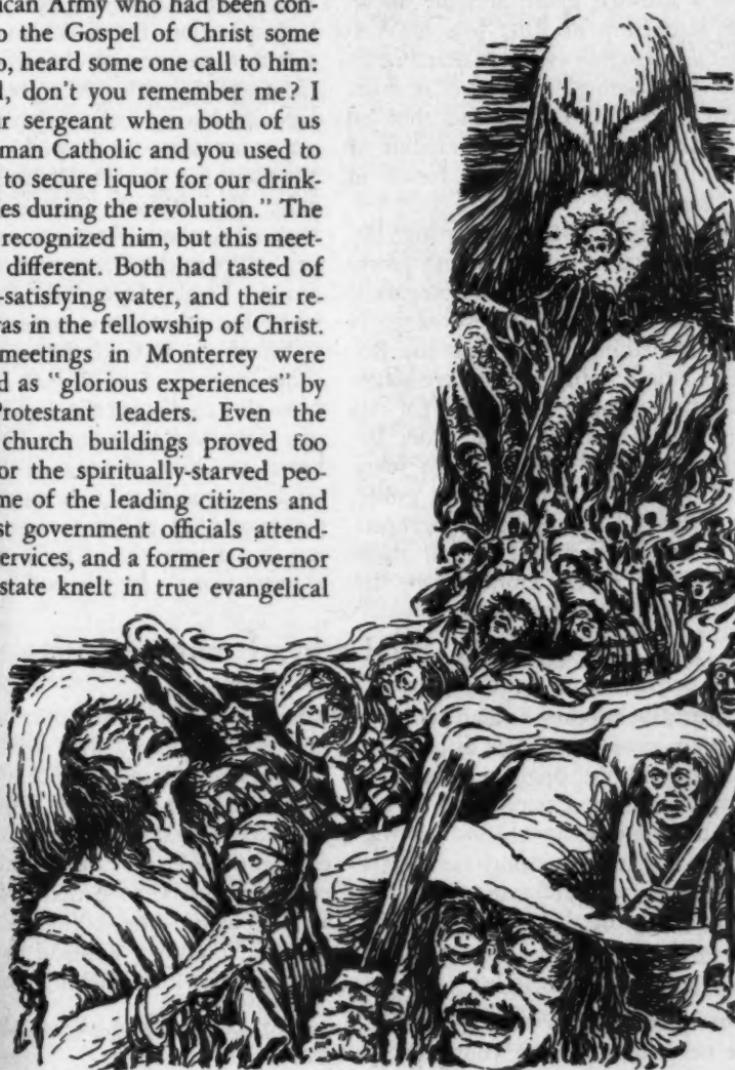
As he entered this rural town, the fanatical Indians, instigated by their priests, were marching in procession with long and sharp machetes and carrying the image of the Virgin of Guadalupe. In front of the small Protestant chapel, Roman Catholics, Protestants and indifferent Indians and middle classes assembled, some with

the intention of attacking, others to hear the Gospel, and the rest out of curiosity. At the end of the message, several people responded to the invitation, among them some fanatical Catholics still wearing their machetes.

It was at this meeting that a companion of Dr. Montaño's, a colonel of the Mexican Army who had been converted to the Gospel of Christ some years ago, heard some one call to him: "Colonel, don't you remember me? I was your sergeant when both of us were Roman Catholic and you used to send me to secure liquor for our drinking parties during the revolution." The Colonel recognized him, but this meeting was different. Both had tasted of the soul-satisfying water, and their reunion was in the fellowship of Christ.

The meetings in Monterrey were classified as "glorious experiences" by local Protestant leaders. Even the largest church buildings proved too small for the spiritually-starved people. Some of the leading citizens and foremost government officials attended the services, and a former Governor of the state knelt in true evangelical

fashion and consecrated his life to Christ. In personal interviews many leading citizens confessed that while the Roman Catholic religion brought nothing but disappointment and bitterness, Christ's message of salvation had brought peace and consolation to their hearts.



In Mexico City, night after night, the rich and the poor, the high and the low, meet in their common need for Christ. The heroic faith of the pastor, Rev. Ruesga, whose sufferings, persecutions and imprisonment because of his uncompromising testimony, have only contributed to make him a spiritual giant, and the inspiring leadership of Rev. Jose O. Velaseo are tangible evidence that Protestant Christianity in Mexico is more alive than ever before and that no force, human or satanic, is capable of diminishing the Protestant fervor in that land.

It was also in Mexico City that Dr. Montaño was able to talk with prominent civil servants and businessmen, who had one line of questioning. Is there something better than the Roman Catholic religion? Is there something we can have as a solace for our souls and a balm for our inner beings? Something that is not a mere cloak to cover selfish interests, political intrigues, and religious corruption? Dr. Montaño was able to tell them the message of the empty cross, the

empty tomb, and the completed propitiation for all sin.

The dark hours which preceded the dawn of the reformation period are now gathering over Mexico. The monster's claws, sharp to rend in bloody assault those who would defend the truth, have gained great strength. The fires of the inquisition burn in ceaseless operation. But it is also true that the free peoples of the world, confronting the storms of a great chasm, have discovered that the greatest menace today is not the fear of atomic destruction, but the fear of spiritual suicide. The Roman Catholic Church with its Catholic Action is more dangerous, pernicious and cruel than the atomic bomb. One kills the body, while the other destroys personality.

Thanks be to God, that during this short tour, so many Roman Catholics were able to discard the dust and ruins of a decrepit Romanism and give their hearts to Christ, the Son of the living God. The message of the pure Gospel was presented, and it became a growing conviction that Christ, not Romanism, was the only hope for Mexico.

The Bloody History of the Jesuits

(Continued from Page 309)

Cormenin, another Roman Catholic historian, comments, "The dispatch of the ambassador of Spain relates, in its fullest detail, the examination of the dead body (of Clement), which was made the day succeeding his death, and adds to the irrefutable proofs of the poisoning of the pontiff, and the guilt of the Jesuits."⁹

Royal Disdain

The Jesuits, after the expulsion, were held in such utter contempt by

Roman Catholic kings that not even one could be found who would grant them a place of refuge within the territories of their kingdoms. It remained for two Protestant sovereigns, Frederick the Great of Prussia, and Catherine of Russia, to provide them an asylum within the borders of their country, solely for political purposes to foster the principles of monarchy.

⁹History of the Popes, by Cormenin, p. 398.

upon which the Constitution of the Jesuits was grounded, and to make the Roman Catholic Polish citizens agree to the partition of their ill-fated country to Russia.

But as political intrigues fail, so did the welcome of the Jesuits in these countries. The decree of Alexander of Russia for the expulsion of the Jesuits reads:

"It has been, however, proved that they have not realized the duties imposed on them by gratitude, and that humility commanded by the Christian religion. Instead of remaining peaceable inhabitants of a foreign land, they have endeavored to disturb the Greek religion, which, from time immemorial, has been the predominant religion in this country . . . After such actions, we are no more surprised that these monks are expelled from all countries, and nowhere tolerated. Where, in fact, is the state that would tolerate in its bosom those who sow in it hatred and discord?"¹⁰

An interesting note here is that when the Jesuits went into Prussia and Russia as representatives of their Society, they violated the stipulations set down in the Brief of Suppression, and were thus *ipso facto* excommunicated, and guilty of committing three mortal sins: one against the vow of obedience due to the Pope, one against religion, and one against the special decree handed down against them. As long as they remained in these countries under this censure, all those who gave them aid fell under the same penalties. Those whom they brought into the Roman Catholic faith were not only invalidly baptized, but were not even members of the Church itself. All the Roman Catholic people of Prussia and Poland, who were shepherded by these

excommunicated Jesuits, were consigned on death, to the fires of Hell.

Reinstatement Means Contradiction

Notwithstanding all this damaging evidence against the Jesuits, Pope Pius VII, on August 7, 1814, reversed and abrogated the decree of Clement XIV by issuing his bull *Solicitude Omnium*. He admitted the critical condition of Catholicism was his motive: "We should deem ourselves guilty of a great crime towards God, if amidst these dangers of the Christian republic, we neglected the aids which the special providence of God has put at our disposal; and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ the vigorous and experienced powers who volunteer their services in order to break the waves of the sea which threaten every moment shipwreck and death."

Immediately the Jesuits, backed by Pius VII, started a cruel reign of terror. This tyranny eventually resulted in the loss of all the Papal states. But the Jesuit restoration brought more than tyranny to the Roman Catholic Church, it brought a direct contradiction of one 'infallible' pope by another 'infallible' pope. These two opposing decrees of Clement XIV and Pius VII remain as stubborn historical facts, facts that not even Jesuit ingenuity can effectually reconcile to save the doctrine of papal infallibility from ridicule and discredit.

Life magazine in its issue of last September 24 published a story about Pius XII, "The Pope Who Remains a Priest." This article by Graham Greene reveals that "the Jesuits are his (the Pope's favorite order.)"

¹⁰History of the Jesuits, by G. B. Nicolini, p. 434.

Ritualism and the Bible

(Continued from Page 311)

Roman Catholic Ceremonies And Rites

In the Roman Catholic Church are countless superfluous rites, which is in reality a masquerading in the Christian dress of the old paganism.

The various liturgical books which describe these ceremonies are the Roman Ritual, the Missal and the Pontifical and the Ceremonial of the Bishops.

The Roman Ritual contains the rites and ceremonies for the administration of some of the Sacraments and Sacramentals, numerous blessings, as of holy water, food, animals, automobiles, etc. The Missal has all the prayers and rites of the Mass, abridgements being made for the laity. The Pontifical, containing the functions reserved to the Bishops, is divided into three parts, the first containing the ordination and benedictions for the various states of life; the second a collec-

tion of the benedictions for objects and the third the ceremonies which the bishop must accomplish on different holy days of the year.

But in all these collections one thing is omitted: the law is powerless to save.

"*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death . . . For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh . . . For as many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba Father.*" (Rom. 8:1-15)

First American Ambassador to the Vatican

(Continued from Page 298)

Dr. Robert J. McCracken, pastor of the Riverside Church, New York City, described the nomination as a "step which . . . involves a breach of the American principle of the separation of church and state, the principle which denies political status to any ecclesiastical body whatever."

Confirmation of this appointment cannot be secured until the reconvening of Congress in January, 1952. It is predicted that even after Congress is assembled, the nomination will be lost in parliamentary delays and committee pigeon holes. However, Americans must not depend on that possibility.

Protestant Americans should make their disapproval of an ambassador to the Vatican known to their representatives at every political level. They should request their local representatives to petition their state authorities. They should instruct their federal representatives to reject all financial and political entanglements with the Roman Catholic Church. Protestants should also write to President Truman advising him of their hearty disapprobation of his nomination of General Clark or any other individual to the post of United States ambassador to the Vatican.



IN SPITE OF the political backing of New York City's Roman Catholic hierarchy, as revealed by Pathfinder magazine for last October 17, Democratic Tammany Hall candidate for President of the City Council, Joseph T. Sharkey, was soundly defeated by Independent Rudolph Halley, TV star of the Senate Crime Committee, at the polls last month. During the campaign, while serving as Acting Mayor for the vacationing Impellitterri, Sharkey declared at the dedication of a new parochial school in the Bronx: "It is sad commentary that the Word of God does not come into the schools we are building today." Decrying our American public school system, Sharkey continued, "It seems a shame to pour hundreds of millions of dollars into schools which do not teach the Word of God that is so important to the building of America." Cardinal Spellman was on hand to bless the new school.

IN THE MIDST of its territorial redistribution to peasants, Italy granted the Vatican extra-territorial rights over 1,335 acres on the outskirts of Rome for immediate erection of a powerful radio station, reports a Reuters dispatch of last October 9. These stations will cost about \$6,000,000 and will be strong enough to carry the Vatican's broadcasts in 23 languages to all corners of the earth. They will also allow the Vatican to maintain contact behind the Iron Curtain and in Communist controlled China.

ARCHBISHOP KARL J. STEN of Cincinnati has granted a dispensation from laws of fast and abstinence when such days fall on the five civil holidays in Ohio, except when they occur during Lent. Again a state line makes the difference between a mortal sin and a piece of beef steak.

A NEW ROMAN CATHOLIC vicariate of the Caroline and Marshall Islands, United States Trust Territory of the Pacific, was recently created. Vicar Bishop Thomas J. Fenney, who began his duties there in 1947, is its Vicar Apostolic, and expects to set up headquarters on Truk.

► POPE PIUS XII implied last September 14, according to a special report in the N. Y. *Herald Tribune*, that the orders of teaching sisters throughout the world may have to change various of their distinctive costumes and some of their customs in order to be more effective in reaching the minds and hearts of their young women students.

"A crisis exists in the Catholic sisters' schools for women because of the characteristics of modern youth," the Pope admitted at the end of the first International Convention of Roman Catholic Women's Teaching Orders. "The fault is not entirely that of modern youth," he said, "and nuns must meet the crisis by seeking to understand the sometimes justified grievances inspiring modern youth to rebellion."

In answer to a self-proposed question whether these costumes and customs of the various religious orders impede the teaching adaptability of the nun, the Pope felt the sisters should pick out a costume which expresses their internal naturalness, simplicity and religious modesty . . . "It is possible that there are various customs of the orders which perhaps cor-

respond to conditions which are now past and only stand in the way of present day educational work. They should see if their customs can be adapted to present conditions."

► "THE WESTERN HEMISPHERE'S struggle for press freedom during the past year has 'suffered' tragic reverses," declares the *N. Y. Times* in a dispatch from Uruguay last October 10 reporting on the annual meeting of the Inter-American Press Association. Argentina topped all other countries in the extent of her offenses; Bolivia was charged with the temporary imprisonment of editors and publishers during political disturbances last June; Colombia was criticized for retaining prior censorship; Cuba closed a Communist newspaper for 'security' reasons; the government of Guatemala was cited for having suspended press freedom for thirty days last July; Nicaragua's President imposes censorship at will; Paraguay has slightly improved its existing restrictive measures; Peru was accused of occasional arrests of editors for 'security' reasons; Dominican Republic has virtually no press freedom; and Venezuela still imposes strict censorship. Each of these countries is predominantly Roman Catholic.

The United States (including Puerto Rico), Canada, and ten Latin-American republics as well as the British possessions of Jamaica, Bermuda and Trinidad were declared free of all government restrictions and censorship.

► IT IS PREDICTED that by September 1952 the United Nations will have its own prayer and meditation room. This room must be simple without religious designs. The prayers and meditations must be silent. Persons of various beliefs favored this room: Roman Catholic Carlos Romulo of the Philippines, Protestant Warren Austin of the U. S., Moslem Selim Sarper of Turkey and Greek Orthodox Charles Malik of Lebanon.

► THE HOUSE OF REPRESENTATIVES passed a bill last October 15 designed to provide wider school aid in critical defense areas. The measure, approved by a vote of 257 to 53, amends school aid laws "to permit commanders of certain military posts to provide school transportation to all children on the post whether they attend public or private schools." To side-step another possible Roman Catholic public school wrangle, the bill leaves school transportation questions to the discretion of the military commanders. Such a passing-the-buck arrangement reveals an alarming weakness in our House of Representatives and places terrific pressure on the individual post commander. With its practices of coercion and boycott, the Roman Church will gain much from this bill.

► GEN. JEAN DES LATRE DE TASSIGAY, Commander of French forces in Indo-China, was received in a special audience by the Pope Oct. 11.

► FOLLOWING THE FOOTSTEPS of his famous father, Franklin D. Roosevelt, Jr. announced that he favored resumption of relations between the Vatican and Washington. "The form they should have is not very important,—but the substance is," he remarked to a news conference at the American Embassy in Rome shortly after a private audience with the Pope. Reporting that the Vatican would welcome diplomatic relations, preferably on a democratic representative relationship rather than personal Presidential envoy, Representative Roosevelt also favored increased aid to Franco Spain.

► AFTER a six-month trial period Grace and St. Paul's Lutheran Church in New York City called Rev. John Ulrich as pastor. Rev. Ulrich has been blind since birth and his wife is also blind.

► "ALL THE NEWSPAPERS and magazines of Spain today are positively Catholic," says *Ecclesia*, the organ of Spanish Catholic Action. "Spanish periodicals are Catholic, not only in the negative sense of excluding anything that attacks or weakens religion and the Church," admits the (*Catholic*) *Register* of last Oct. 21, but also "so far as they serve as an echo and amplifier of Pontifical and Episcopal documents and the manifestations of the people's faith."

► A CITY ORDINANCE in Manchester, N. H. forbids the showing of any films in Manchester which have been banned by the National Legion of Decency unless they have first been reviewed by a licensing board.

► MORE THAN 50% of Roman Catholic mission support must come from the United States, admits the (*Catholic*) *Register* of last Oct. 14. Only 4% of the total number of Roman Catholic missionaries are from America. This means, according to the Society for the Propagation of the Faith, that Roman Catholic Americans are currently contributing 13 cents a year per capita to support half of the Catholic missionaries in the world. Depending upon world mission aid now are 27,000 priests, 10,000 brothers, 63,000 sisters, 35,000 catechists and 94,000 lay teachers.

► ROMAN CATHOLIC Francis P. Matthews, former U. S. Navy Secretary, arrived in Dublin last October 22 and drove in state before presenting his credentials as the new U. S. Ambassador to President Sean T. O'Kelly. Archbishop O'Boyle presented a silver rosary to Mr. Matthews. The new ambassador was named Papal Chamberlain of the Sword and Cape in 1944 and holds three other Papal honors. He served as supreme knight of the Knights of Columbus from 1939 to 1945, and was chairman of the executive committee of the National Catholic Community Service.

► ROMAN CATHOLIC Saint Hubert, who died in 727 A.D. received 500 votes out of 3,924 cast last October 8 in local elections in France's Basses-Pyrénées department on the Spanish border, reports an A.P. dispatch. The supporters were hunters, of whom Hubert is the patron saint. The interior ministry ruled Saint Hubert ineligible and directed that the ballots cast for him be included with those blank or voided.

► OPENING ITS ANNUAL CONVENTION held in Buffalo last October, the Supreme Commandery of the Ancient and Illustrious Order of the Knights of Malta went on record opposing "any effort by religious groups to secure public funds to maintain a private school system." According to the *N. Y. Times* of last October 16, the seventy delegates supported Federal aid to public education.

► PRESIDENT Miguel Aleman of Mexico presented a pictorial crown to Archbishop Manuel Pio Lopez Estrada on the occasion of that see's elevation to the rank of archdiocese. The crown is gold inlaid with precious stones.

► ABOUT 240 volumes of the Scriptures in 120 languages and dialects was presented to President Truman last Oct. 17 by officers of the American Bible Society. This was the first major gift of books for the projected Harry S. Truman Library at Grandview, Mo. The collection includes every translation of the Scriptures made by the Society since 1816 and currently in print, including copies in Braille for the blind.

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EDITOR'S MAILBAG



Mixed Marriage Association

I READ with interest and sympathy the experience of the army officer related in your June issue, for I had a parallel experience, but did not permit a divorce. I was remarried by a Catholic priest.

Why do not we all who bear this cross, comfort one another? I enclose a small contribution for the furtherance of your blessed work. Perhaps we might start a subsidiary—"The Protestant Spouses of Roman Catholics." Our human wishes for such an organization could be "Don't tread on Me." Divinely may we purpose that it be "Forgive us our trespasses."

A. H., Calif.

I AM happy and proud to contribute to your work. My only regret is that I am unable to triple this sum. I love your Magazine and wish it were a weekly. The Christian lessons contained in it are great helps in our Church work. I thank God every day for sending your Magazine into our home.

B. O., Ohio

I READ THE CONVERTED CATHOLIC MAGAZINE through each month and enjoy it very much. In the September issue I was especially interested in the article, "The Evolution of the Papal Tiara." You stated that "as far as we were able to ascertain there is no writing on any of these crowns."

In the Catholic paper "Our Sunday Visitor," of April 18, 1915, is the following: "What are the letters posed to be on the Pope's crown, what do they signify, if anything?" The letters inscribed in the Pope's crown are these: *Vicarius Filii Dei*, which in Latin means Vicar of the Son of God. Catholics hold that the church which is a visible society must have a visible head. Christ, before His ascension to heaven, appointed St. Peter to be as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title "Vicar of Christ."

Of course, it isn't necessary that this title be inscribed on the Pope's crown in order for the prophecy to be fulfilled, as history proves conclusively that this has been one of his chief titles claimed by and for the pope down through the ages. Many have hoped that evidence would be found that at least one of the many crowns of the popes contained this title inscribed on it. Anyway thanks for your enlightening article, and may God richly bless you and those associated with you in the good work being accomplished in the Mission.

Rev. T. B. M.

WE HAVE known THE CONVERTED CATHOLIC MAGAZINE for many years and are most sympathetic toward your work.

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E. S. C.





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